

The PROTESTANT ALMANACK,

For the Year 1693.

The Creation of the World	5699
The Incarnation of Jesus Christ	1693
England received the Christian Faith	1503
Martin Luther wrote against the Pope	177
Our deliverance from Popery by Queen Elizabeth	134
The horrid design of the Gun-Powder Plot	88
The Burning of the City of London	27
Our Second Deliverance from Popery, by K. Will. & Q. Mary	3

Being the First after

BISSEXTILE or LEAP-YEAR.

WHEREIN

The Bloody Aspects, Fatal Oppositions, Diabolical Conjunctions, and Pernicious Revolutions of the Papacy against the Lord and his Anointed, are described.

With the Change of the Moon, the Rising and Setting of the Sun, some observable Fairs, the Eclipses, the Moons place in the Zodiac, and an account of some principal Martyrs each Month.

Calculated according to Art, for the Meridian of *Babylon*, where the Pope is elevated an hundred and fifty degrees above all Reason, Right and Religion; above Kings, Canons, Councils, Conscience, and every thing therein called God. 2 *Thess.* 2. And may without sensible Errour, indifferently serve the whole Papacy.

By *Philoproteus*, a well-willer to the *Mathematicks*.

Imprimatur, *R. Barker.*

London, Printed by *John Richardson* for the Company of
STATIONERS. 1693.

Common Notes for the Year, 1693.

The Golden Number 3

The Epact, 3.

The Dominical Letter A.

Septuagesima, February 12.

Ash-Wednesday, March 1.

Easter-day, April 16.

Rogation-Sunday, May 21.

Holy-Thurday, May 25.

Whit-Sunday, June 4.

Trinity-Sunday, June 11.

Advent-Sunday, December 3.

To my Friend the Author.

WHilest others Almanacks do only show
How Days, and Weeks, and Months, i'th Year do go,
The Rising and the Setting of the Sun,
How *Luna* she her Monthly course doth run,
The Roads from Town to Town, and times of Fairs,
Where Pedlars and Pick-pockets too repairs;
And where you may be jaded with a Horse,
Or furnisht with a pocky Whore, that's worse.
Thou giv'st us over-measure, and dost tell
By whose dire malice our blest Martyrs sell:
And dost so fully set out Popery,
That we their Acts and Tenets too desie.
That should we all other Almanacks want,
Thine were enough alone, *The Protestant.*

R. M.

The Regal Table.

Kings and Queens.	Born Anno	Began to Reign.	Reigned.			Since they Reigned.	Buried at
			T.	M.	D.		
W. Conq.	1063	1066 Oct. 14	20	11	22	606 Sept. 9	Caen Nor
William 2	1057	1087 Sept. 9	12	1	18	593 Aug. 1	Winchest.
Henry 1	1068	1100 Aug. 2	35	4	11	558 Dec. 2	Reading
Stephen	1105	1135 Dec. 1	18	11	18	537 Oct. 25	Feversh.
Henry 2	1132	1154 Oct. 25	34	9	2	504 July 6	Fontever.
Richard 1	1155	1189 July 6	9	9	0	494 April 9	Fontever.
John	1165	1199 April 9	17	7	0	481 Oct. 19	Worcester
Henry 3	1207	1216 Oct. 19	56	1	0	421 Nov. 16	Westmin.
Edward 1	1230	1272 Nov. 16	34	8	6	387 July 7	Westmin.
Edward 2	1283	1307 July 7	19	7	5	367 Jan. 25	Glocester
Edward 3	1312	1326 Jan. 25	50	5	7	316 Ju. 21	Westmin.
Richard 2	1366	1377 June 21	22	3	14	294 Sep. 29	Westmin.
Henry 4	1367	1399 Sept. 29	13	6	3	289 Mar. 20	Canterb.
Henry 5	1384	1412 Mar. 20	9	5	24	271 Aug. 31	Westmin.
Henry 6	1421	1422 Aug. 31	38	6	16	234 Mar. 4	Windfor
Edward 4	1442	1460 Mar. 4	22	1	8	210 April 9	Winchest.
Edward 5	1471	1483 April 5	0	2	18	210 Ju. 22	Not known
Richard 3	1448	1483 June 22	2	2	5	208 Aug. 22	Leicester
Henry 7	1455	1485 Aug. 22	23	10	24	178 Apr. 21	Westmin.
Henry 8	1491	1509 Apr. 21	37	10	2	145 Ju. 28	Windfor
Edward 6	1537	1546 Jan. 28	6	5	19	140 July 6	Westmin.
Mary 1	1518	1553 July 16	5	4	22	135 No. 17	Westmin.
Elizabeth 1	1533	1558 Nov. 17	44	4	15	91 Mar. 24	Westmin.
James 1	1566	1602 Mar. 24	22	0	3	63 Mar. 27	Westmin.
Charles 1	1600	1625 Mar. 27	23	10	3	45 Jan. 30	Windfor
Charles 2	1630	1648 Jan. 30	36	0	7	8 Feb. 6	Westmin.
James 2	1633	1684 Feb. 6	3	9	0		
William 3	1650	1689 Fe. 13					
Mary 2	1662						

When *England* was nigh brought to *Romes* subjection,
 How did King *William* give it resurrection;
 Then unto God our humble thanks let's show it,
 Since nothing but a Miracle could do it.

A Table of Interest at 6 per Cent.

	Shillings.	1 Mon.			3 Mon.			6 Mon.			9 Mon.			A Year.		
		s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.
	5	0	0	1	0	0	3	0	1	3	0	1	2	0	3	2
	10	0	0	2	0	1	3	0	3	2	0	5	0	0	7	0
	15	0	0	3	0	2	2	0	5	1	0	8	2	0	10	2
	1	0	1	0	0	3	2	0	7	0	0	10	2	1	2	1
	2	0	2	1	0	7	0	1	2	1	1	9	1	2	4	2
	3	0	3	2	0	10	2	1	9	1	2	7	3	3	6	3
	4	0	4	3	1	2	1	3	4	2	3	6	3	4	9	0
	5	0	6	0	1	6	0	3	0	0	4	6	0	6	0	0
	6	0	7	0	1	9	2	3	7	0	5	4	2	7	2	1
	7	0	8	1	2	1	0	4	2	1	6	3	1	8	4	2
	8	0	9	2	2	4	2	4	9	1	7	2	3	9	6	3
	9	0	10	3	2	8	1	5	4	2	8	0	3	10	9	0
		l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.
	10	0	1	0	0	3	0	0	6	0	0	9	0	0	12	0
	20	0	2	0	0	6	0	0	12	0	0	18	0	1	4	0
	30	0	3	0	0	9	0	0	18	0	1	7	0	1	10	0
	40	0	4	0	0	12	0	1	4	0	1	16	0	2	8	0
	50	0	5	0	0	15	0	1	10	0	2	5	0	3	10	0
	60	0	6	0	0	18	0	1	16	0	2	14	0	3	12	0
	70	0	7	0	1	1	0	2	2	0	3	3	0	4	4	0
	80	0	8	0	1	4	0	2	8	0	3	12	0	4	16	0
	90	0	9	0	1	7	0	2	14	0	4	1	0	5	8	0
	100	0	10	0	1	10	0	3	0	0	4	10	0	6	0	0

Interest although at first it seems but small,
 Yet in some years eats up the Principal :
 Then have a care how thou dost Money borrow,
 But more to pay, least it increase thy sorrow.

Of the Eclipses this present Year, 1693.

WE shall have this Year four Eclipses, two of the Sun, and two of the Moon, of which, two of them may be seen of us in *England*, if the Air be serene and clear.

The first (which will be a very great Eclipse) will be of the Moon, on *January* the 12th about our 4 of the Clock in the morning, in the beginning of the Lordly sign *Leo*: This Eclipse will be visible to us if the Air be clear.

Its beginning will be at 30 minutes past 2 in the morning.

Middle or great darkness 27 minutes past 4.

End at 24 minutes past 6.

Total duration, 3 hours 5 minutes.

Digits eclipsed 19 and 32 minutes.

The second will be an eclipse of the Sun, on the 23th of *June*, a little past Noon, in the 12th degree of *Cancer*, which some Astrologers reckon will be a very great Eclipse, and others say a small one, only 2 digits and 34 minutes, however if the Air be clear so much as is eclipsed will be visible to us in *England*.

The third will be an eclipse of the Moon, on the 7th day of *July*, about our 10 of the Clock in the morning, in the 25th degree of *Cancer*, but the Moon being then in the *Antipodes*, it will be invisible to us.

The fourth will be an eclipse of the Sun, on the 16th day of *December* about our midnight, and therefore invisible to us.

By Eclipses (saith that excellent Mathematician Mr. *Vincent Wing*) many exquisite Truths are made known unto us, as the roundity of the Earth, the longitude of places, &c. but what our chiefest aim shall be (as most consonant to such an Almanack) shall be to show the ridiculousness and foppery of the Popish Religion, by forbidding them the use of the Scriptures, unless it be in an unknown Tongue, which they understand not, and so by keeping them in Ignorance, make them pliable to what they shall impose upon them, by believing their lying Legends and ridiculous Traditions, equal to the Scriptures. And how their endeavours have been thereunto may be plainly understood by a Letter from Pope *Gregory* the Seventh to *Wratislaw* King of *Bohemia*, who had sent to him for the permission of the Scriptures to be used by his Subjects in their Natural language: The Copy of which Letter as is exprest in *Hacerius* (a Popish Writer) take as followeth.

Gregory

130

Gregory the Bishop, Servant of the Servants of God, to Uratissimus Duke of Bohemia, Health and Apostolical Benediction. Amongst other Petitions your Highness by Letters hath requested of us, that we would permit you to exercise Divine Service in the free use of the Slavonian Tongue. Know therefore beloved Son, that we cannot by any means grant your Petition; because frequently meditating upon the Scriptures, we find that it hath been, and is well pleasing to the Omnipotent God, that Divine Worship be performed in an unknown Tongue, least it be understood by every one, and promiscuously, especially by the more rude and ignorant; for if it should be openly and commonly talked of by all, it would easily come into contempt and disdain; or if it could not be understood by some of the middle sort of men, by their often repetition, and not understanding thereof, Errors (what not) may easily be hatcht, which would hardly be rooted out of the hearts of Men. Nor can it be pretended that the simpler sort were sometimes a little indulg'd, especially after their Conversion. True indeed, at the desires of sincere and ignorant People, Indulgencies were granted in the primitive Church: but in regard it was found that many evils, even Heresies have had their rise from hence. Christian order being now established, it is not convenient to connive at it; and therefore it cannot be granted, what your people doth so earnestly, but inconsiderately desire. And thus we forbid in the name of God, and most blessed Peter; exhorting thee also by the honour of the omnipotent God, to withstand by all means such like vain rashness: yea we command thee.

Dated at Rome, Anno 1079.

This was a Cover worthy the Dish; for Histories do term this Gregory, alias Hildebrand, (for so was his Name before he changed it to that of Gregory) an ungodly man, a Magician, a vehement Firebrand of the Wars in Europe. He got into the Popedom by intrusion, without any Election of the Emperor or Clergy, having poisoned six or seven Popes before he could get the Popedom himself. He had a trick to shake out sparks of fire from his sleeve; and by another such device brought it about, that the voice of the People was, Peter the Apostle hath made choice of Hildebrand to be Pope. He threw the Sacrament into the fire, because it answered not his demands concerning his success against the Emperor, whom he Excommunicated, and sent a Crown to Rodolphus Duke of Swabia, engraven with this Verse.

Petra dedit Petro, Petrus Diadema Rodolpho.

He Sainted *Liberius* the *Arrian* Heretick, exercised what cruelty he pleased, especially against a Widows Son, whose Foot he cut off. But at last Divine Vengeance overtook him, for in a Synod at *Brixia* he was deposed, and dyed miserably in Exile. The Papists notwithstanding commend this Man, and no doubt but he was as good as a great many of the other Popes.

*But if the Papists do account him good,
What may their worst of Popes be understood.*

The Popes of *Rome* (our Holy Fathers forsooth) brag much that the Chair either takes them good, or makes them good; though by experience we find, that if it takes them good, it makes them bad; if bad it makes them worse; for by the Lyons paw, judge of the whole Body. *Hadrian 6.* before he obtained the Papal Dignity, taxed many abuses in their Church, but afterward when he might have mended them, he thus excused it; *When we were little ones, we spake as little ones, and we did as little ones; but now being Men, we forget or dislike those things we did being Children.* But this is no wonder there; for in a Country of Wolves, it is lawful for every one to be a Wolf. Yours,

Philoproteft.

January hath XXXI Days.

First Quarter the 4 day, at Noon.

Full moon the 12 day, at 4 Afternoon.

Last Quarter the 18 day, 55 min. past 9 at Night.

New Moon the 26 day 38 minutes past 5 in the morning.

M.D.	W.D.	Saints Days and Fairs.	Signes
1	A	Wren-ree, Da.	feet
2	D	Sun rise 8, 6.	head
3	C	Llanibithier F.	and
4	D	Sun set 3, 57.	face
5	E	Hickford Fair	neck
6	F	Twelfth day	neck
7	G	6 Bristol Fair.	armes
8	A	1 after Epiph.	and
9	B	Sun rise 7, 55.	should.
10	C	Sun in Aquarius.	breast
11	D	Sun set 4, 8.	breast
12	E	Sun rise 7, 49.	heart
13	F	Derby Fair	heart
14	G	Sun set 4, 12.	bowels
15	A	2 after Epiph.	bowels
16	B	Sun rise 7, 45.	reins
17	C	Sun set 4, 17.	reins
18	D	Sun rise 7, 41.	secrets
19	E	Sun set 4, 21.	secrets
20	F	Sun rise 7, 38.	thighs
21	G	Sun set 4, 24.	and
22	A	3 after Epiph.	hips
23	B	Term begins	knees
24	C	Sun rise 7, 31.	knees
25	D	Cor. S. Wa.	legs
26	E	25 Gravesend F.	legs
27	F	Sun set 4, 35.	feet
28	G	Sun rise 7, 24.	feet
29	A	4 after Epiph.	feet
30	B	K. Ch. 1. Mart.	head
31	C	Llond yffel Fair	head

*I write of those, by Faith assured,
The pains of Martyrdom endured,
Who for the truth most firmly stood,
And their belief sealed with their blood,
Nor would their Faith one jot forsake,
Maugre what Rome or Hell could do.*

*The noble Army of Martyrs praise thee,
as the Church sings to God in the Te Deum
Laudamus, amongst which number of
Martyrs who suffered this Month, these
were some of them; Will. Waterer, Will.
Bowling, Will. Lowick, William Hay,
Thomas Hudson, and Stephen Kemp, all six
burnt in one fire at Canterbury.
Thus they by Papiests cruelty,
In fiery Flames to Heaven did fly.*

*Thomas Whittle, Minister, Bartholomew
Green, Gent. John Taylor, Tho. Went, Tho.
Brown, Isabel Foster and Jone Lashford.
The Papiests way for to dispute,
Is Fire and Faggot to confute.*

*John Lomas, Anne Albright, Joan Cat-
more, Agnes Smith, and Joan Soal, these
with many others this Month, sealed the
truth they professed with their blood.*

*This is the way, the Papiests art,
Which they do use for to convert;
Not by Gods Word, for that they know
Is contrary their Faith unto,
But force Mens minds to their desire,
Or else next way unto the fire.*

IN *Litomericka* a City of *Bohemia*, one *Pickell* was chief Magistrate, a cruel man, and one fortisly addicted to the *Romish* perswasion. This man caused four and twenty of the chiefeſt Citizens to be apprehended, and put in the highest Tower at *Michaels Gate*; amongst these, was one who had Married his own Daughter, yet was his cruelty so great, that setting all Affinity aside, assisted with some Captains of *Sigismonds* the Emperor, he pronounces sentence of Death upon them, to be drowned in the River *Albis*; and notwithstanding his Daughter on her knees, wringing her hands, and tearing her hair, begged her Husbands Life, yet was he inexorable, but caused them in boars to be carried to the midst of the River, and there (bound hand and foot) to be thrown into it, setting Soldiers on the banks with iron forks and poles, watching that none of them might be cast on the banks and saved, and stabbing those that were rould to the bank although they were half dead.

The Consulls Daughter seeing her Husband, leapt into the River, and clasping him about the middle, endeavoured to save him from drowning, but she not being able to wade by reason of the depth, nor he to unloose himself, and having swallowed down much water she sank, and was drowned together with her Husband. The next day they were taken up embracing one another, and buried both in one Grave. This was done the 30th day of *May*, in the year 1421. *History of the Bohemian Persecution.*

*A rare Example to Posterity
Of a Wives love, and Fathers cruelty.*

February hath XXVIII Days.

First Quarter the 3 day 53 minutes past 7 in the morning.
 Full moon the 10 day 52 minutes past 3 Afternoon.
 Last Quarter the 17 day 13 minutes past 8 in the morning.
 New moon the 24 day 50 minutes past 10 at night.

M.D.	Saints days and Fairs.	Signs.	
1	Bromely Lan.	neck	<i>In every Month we may descry Some mark of Romish Cruelty; In every Month did I it say, Nay in each Month, even every day; Few days o'th year did misse me see, But by some Martyrs Ruricke be.</i>
2	Buri. of Pa.	neck	
3	Boxgrove F.	armes	
4	Sun rise 7, 10.	armes	
5	5 after Epiph.	breast	
6	Stafford F.	and	Amongst which number this Month produced these; viz. <i>John Phadon, Rich. Turmine, Mart. 1431. Lawrence Saunders, a Man eminent for Piety and Godliness, Martyred at Canterbury.</i>
7	Sun set 4, 56.	stomac.	
8	Sun in Pisces.	heart	
9	Llandaff Fair.	heart	
10	Sun rise 6, 58.	bowels	
11	Sun set 5, 4.	bowels	<i>Who patiently his Life laid downe; To purchase an immortal Crowne: John Hooper, Bishop of Gloucester, and Doctor Rowland Taylor, two eminent Pro- fessors of the Gospel, Mart. Feb. 9. 1555; Two Stars of the first magnitude, With Grace and Piety endued.</i>
12	Septuagesima.	reynes	
13	Term ends.	reynes	
14	Valentini.	secrets	
15	14 Feverham F.	secrets	
16	14 Owndley F.	chighs	<i>Robert Farrar Bishop of St. Davids, a Prelate of the Primitive stamp and tem- per, when the Church by lowliness of Spirit did flourish in high Examples, Mart. Feb. 22. 1555. Who in the Faith most strongly stood, And sealed the Truth on's with his blood</i>
17	Sun rise 6, 44.	chighs	
18	Sun set 5, 16.	knees	
19	Sexagesima.	knees	
20	Sun rise 6, 38.	legs	
21	Sun set 5, 24.	legs	Sir John Oldcastle, Lord Cobham, Mart. 1431. The Lady Youngs Mother Martyred also this Month, Anno 1490. <i>Drink till thou burst Proud Rome, thy thirst Thou ne're wilt satisfie, Although each year Thousands appear Slain by thy cruelty.</i>
22	Sun rise 6, 34.	legs	
23	Sun set 5, 28.	feet	
24	St. Matthias	feet	
25	24 Baldock F.	feet	
26	Shrove Sunday	head	
27	Staff. Horse F.	and	
28	Shrove-Tuesday.	face	

Popish Blasphemies.

1. **T**HE Pope forbids those of his Religion the Cup in the Communion; but the *Bohemians*, by the advice of their Godly Ministers retained the same, wherefore they were accounted Hereticks, and one *Hincz Czerlunohorsky*, a Captain of *Farom*, entered violently into the Church at *Kerchzim*, in the time of Divine Service, where he killed some, and took others prisoners. And seeing the Cup full of Wine on the Communion Table, he took it in his hands, and drank to his Horse, who having pledged him, he profanely said, *That now his Horse was a Communicant under both kinds.*

*Thus some account their wickedness no sin,
Having to evil so accustomed been.*

2. *Martiques* Governour of *Brittany* in *France*, in the War against the Protestants, perswaded them to yield to the King, since their strong God had now forsaken them; And scoffingly said, *It was time for them to sing, Help us now O Lord, for it is time;* but he soon found that their strong God was able to defend them, and to confound the proud, he himself being presently after slain in the Siege. *Acts and Mon.*

*Some Men for others deaths do so look out,
That unlook't for, their own comes first about.*

3. *John Hunt* a Blasphemous Papist, in his Appendix to *King James*, Chap. 6. was not afraid to say, *That the God of the Protestants is the most uncivil, and evil manner'd God of all those that have born the name of God upon the Earth; yea, worse than Pagan God of the Clowns, that can endure no Ceremonies, nor good Manners at all,*

*Thus some their wickedness grows to such height,
As makes the Earth groan to support their weight.*

March hath XXXI Days.

First Quarter the 5 day 17 minutes past 2 in the morning.
 Full moon the 12 day 32 minutes past 1 in the morning.
 Last Quarter the 18 day 19 minutes past 5 afternoon.
 New moon the 26 day 2 minutes past 4 afternoon.

M.D.	Saints Days and Fairs.	Signes.
1	W Wednesday.	neck
2	S un rise 6, 17.	neck
3	S evenoke Fair.	armes
4	B edford Fair	armes
5	Q uadragesima.	breast
6	L ancaster Fair	and
7	W orksep. Fair.	stomac.
8	F raggaton F.	heart
9	S un set 5, 58.	heart
10	S un in Aries	bowels
11	S un rise 5, 58.	bowels
12	2 Sund. in Lent.	reins
13	W ye Fair.	reins
14	S un set, 6, 9.	secrets
15	S un rise 5, 49.	secrets
16	S un set 6, 13.	thighs
17	S un rise 5, 45.	thighs
18	S un set 6, 17.	knees
19	3 Sund. in Lent.	knees
20	D urham Fair.	legs
21	S un rise 5, 37.	legs
22	T owcester F.	legs
23	S un set 6, 27.	feet
24	P robis Fair.	feet
25	A mmun. Mary	head
26	M idlent Sunday.	and
27	D erby Fair, and	face
28	B akewell Fair.	neck
29	S un rise 5, 20.	neck
30	S un set 6, 42.	armes
31	S un rise 5, 16.	armes

*Some men their minds more bloody are,
 Than Tyger, Ounces, Wolf or Bear.
 Whose minds are most delighted when
 They paddle in the blood of men:
 Such was the Papists cruelty,
 By whom this month these men did dye.*

*Dr. John Wesleyanus, Anno 1474. Will.
 Tayler, Mar. 2, 1422. Mr. Thomas Bitney,
 a pious, learned, excellent Preacher.
 A Preacher of most high renown,
 The Glory of fair Ipswich Town.*

*David Foster, Valentine Freese and his
 Wife, Rawlins White, Tho. Higbed, Gent.
 Tho. Campton, Will. Hunter, Will. Pigot, Stew.
 Knight, J. Lawrence Minister.
 These would not bow their knees to Baal,
 Nor subject be to the Popes call.*

*In this Month also was Martyred that
 eminent Pillar of the Protestant Profession
 Thomas Cranmer Archbishop of Canterbury,
 who by his Picky, Pen and Parts, contri-
 buted much to the Reformation of the
 Church: He was Martyred at Oxford,
 March 21. 1556. putting first his Right
 hand into the fire, with which he had for-
 merly signed a Recantation:*

*Saying, burn false hand, 'tis thy desert,
 For signing of a Recantation,
 Though contrary unto my heart,
 Then in the fire make expiation.
 And then in flames resign'd his Spirit.
 That he thereby might Heaven inherit.*

Popish Miracles.

1. **S**aint *Nyebast* Archbishop of *Rheims* in *France*, being by the *Vandalls* beheaded in the midst of his Prayer, notwithstanding his Head was off, yet made an end of his prayer, and also recited audibly a Verse out of the *Psalms*, *Adhaesit pavimento*, &c.

*This Headless story broached out of season,
Is neither fraughted with good Sence nor Reason;
For which by my consent the Author gains,
Shall be to have the Whetstone for his pains*

2. *Thomas Becket* going to *Rome* to complain to the Pope against King *Henry* the Second, it hapned to be a *Fish-day*, and his Caterer could light of none but flesh, which he told to his Master, who bid him buy what he could get, whereupon he bought a *Capon* for his Master, and other Meat for his Men. Now when he was at Dinner, some of the Popes Messengers came to congratulate him, and seeing him eat flesh, they had great marvel; and one of them put the *Capons Leg* into his Handkerchief to show it to the Pope; but when he pulled it out to show it him, (*O wonderful*) the *Capons Leg* was turned into a *Carp-fish*, whereat the Pope much marvelled, as who could do otherwise.

*A Capons Leg into a Carp-fish turn'd,
The Author of this Lye ought to be burn'd.*

3. *Saint Bede* being blind, his Boy led him to preach before a heap of *Stones*, unto whom having made an excellent Sermon, concluding it with *Gloria Patri*; the *Stones* made him answer, *Amen, Amen, venerabilis Bede, &c*

*And so (if that you will believe this fable)
Saint Bede got the name of Venerable.*

April hath XXX Days.

First Quarter the 3 day 52 min. past 4 Afternoon.
 Full moon the 10 day at 44 minutes past 9 Forenoon.
 Last Quarter the 17 day 56 minutes past 4 in the morning.
 New Moon the 25 day 20 min. past 8 in the morning.

M.D.	W.D.	Saints days and Fairs.	Signs.
1	g	Sun set 6, 46.	armes
2	a	Passion Sunday.	breast
3	b	Epping Fair.	breast
4	c	Sun rise 5, 8.	heart
5	d	Wallingf. F.	heart
6	e	Sun set 6, 56.	bowels
7	f	Derby Fair.	bowels
8	g	Fenny Stratford	reins
9	a	Palm-Sunday	reins
10	b	Sun in Taurus.	secrets
11	c	Newport Pag.	secrets
12	d	Warmister F.	thighs
13	e	Maunday Thursd.	thighs
14	f	Good Friday.	knees
15	g	Sun rise 4, 47.	and
16	a	Easter-day	hams
17	b	Easter Mon.	legs
18	c	Easter Tue.	legs
19	d	Sun set 7, 21.	feet
20	e	Stone-house gr.	feet
21	f	Abberforth F.	feet
22	g	Stafford Fair	head
23	a	St. George	head
24	b	22 Guilford F.	neck
25	c	Dark Chan.	and
26	d	Tenterden F.	throat
27	e	Bosworth Fair.	armes
28	f	Soham Fair	armes
29	g	Sun rise 4, 22.	breast
30	a	2 after Easter	breast

*The Pope when he ascends the Chair,
 Doth boast himself Saint Peters Heir;
 But sure if truth were brought to tryal,
 'Tis only in Peters denyal.
 Peter no Gold nor Silver had,
 But Popes in Golden Robes go clad,*

*In this Month were burned for the
 Truth, Robert Hatches, Thomas Bound,
 Wrigham, Landsdale, and Mrs. Smith, marr.
 April 4. 1519.*

*In every Month, by Papists, some
 Were sent to Heaven by Martyrdom.*

*But above all, their Cruelty was most
 exemplary in the burning of George March,
 by placing a Firkin of Pitch, Rosin and Tar
 over his head, which melting down basted
 him, whilst the Fire beneath roasted him.*

*Quaffers of blood, in whom doth rest
 An Heart of Flint in Iron breast.
 Of Tigers, or of Panthers brood, (blood.
 Whose Healths are mornings draughts in*

*W. Flower, Min. Robert Drake, Min. T.
 Tyms, Rich. Spurge, T. Spurge, John Cavit,
 George Ambrose, Chr. Lister, Min. J. Moor,
 John Spencer, Sim. Joyn, Jo. Hamind, and
 many others.*

*All ready bent for Christ to dye
 'Gainst Antichristian Cruelty;
 These did resist the power of Sin,
 And dy'd Eternal Life to win;
 And having been by Faith victorious, (ous.
 Now live in Heaven with Christ most glori-*

Popish Chastity.

IN the Year 1609, a Gray Fryar of the Retormed Order of S. Francis, having been five years Confessor of the Nunnery of *Santella Lucia*; was burned at S. Marks Pillar in *Venice*, for getting fifteen young Noble Nuns with Child, being all of them Senators Daughters. This had it been done at *Rome* under the Popes Nose, had been but a Venial Sin, but the *Venetians* resented it so ill, that they banished the Lady Prioreſs and her voluptuous Crew from the Precincts of *Venice*, the Monastery was razed to the ground, their Rents allowed to be bestowed upon poor Families, and distressed Age, and their Church to be converted to an Hospital.

*Non male sunt Monachis, grato indita nomina Patrum,
Cum numerent natos, hic & ubique suos.*

Unjustly. No! Monks be call'd Fathers, why?
Their Bastards swarm as thick as Stars in sky.

2. A certain Priest complained to the Pope that he was much tempted by the Devil of leachery, whereupon the Pope gave him a Ring, and bid him therewith to marry the Image of Saint *Agnes* which was in his Church, and pray her that she would be his Wife. The Man did so, and the Image put forth her Finger, and he put the Ring thereon, and then she drew her Finger again, and kept it fast.)

*If wedding wooden Images will do,
'Tis easie to be kept chaste then I trow.*

May hath XXXI Days.

First Quarter the 2 day 47 min. past 5 afternoon.

Full moon the 9 day 37 minutes past 5 afternoon.

Last Quarter the 16 day at 8 afternoon.

New Moon the 24 day 7 minutes past 2 1 at Night.

First Quarter the 31 day 6 minutes past 3 afternoon.

M.	D.	Saints Days and Fairs.	Signes.
1	U	Phil. and Ja.	heart
2	C	Worksworth F.	and
3	D	Term begins	back
4	E	Chesterfield F.	bowels
5	F	Darby Fair.	bowels
6	G	Amesbury Fair.	reins
7	A	3 after Easter.	reins
8	B	Wehmerly F.	secrets
9	C	Wellow Fair.	secrets
10	D	Fring Fair	thighs
11	E	Sun in Gem.	thighs
12	F	Thorock Fair.	knees
13	G	Bakewell Fair.	knees
14	A	1 after Easter.	legs
15	B	Welsh-pool F.	legs
16	C	Llangarranag F.	feet
17	D	Sun set 8, 4.	feet
18	E	Downes Fair	feet
19	F	Rochester F.	head
20	G	Malmsbury F.	head
21	A	Rogation-Sunday	neck
22	B	Sun rise 3, 50.	and
23	C	Sun set 8, 11.	throat
24	D	Sun rise 3, 48.	armes
25	E	Ascension Day	armes
26	F	Lenham F.	breast
27	G	Montgomery F.	and
28	A	6 after Easter	stomac.
29	B	Car. II. Nativity	heart
30	C	29 Term ends	heart
31	D	Perthore Fair.	bowels

*Such is this Arch High-Priest of Rome,
The feigned Head of Christendom;
That can to Heaven or Hell prefer,
And full of Errors cannot err.
Who makes such Larvs that God ne're meant
And all (forsooth) with good intent.*

*May was fruitful in the dearch of these
worthy Martyrs, Hugh Laverock, John
Apprice, but most conspicuous was that
eminent Divine, and blessed Servant of
God, John Hus, who was martyred at
Constance, Anno 1415. who at his martyr-
dom, prayed for his Enemies, saying, Lord
Jesus Christ forgive my Enemies, by whom
thou knowest that I am falsely accused, and
that they have used false witness and slan-
ders against me; forgive them I say for thy
great Mercies sake.*

*Good Men as Christ commands, we see
Forgive, as they forgiven would be.*

*Joan Horn, Catharine Hull, Elizabeth
Thackwell, mart. May 15. 1555.*

*The Papiſts zeal it was ſo hot,
Each Sex and Age muſt go to pot.*

*Robert King, Robert Debram, Nicholas
Mursh, John Cardmaker, alias Tayler, Tho.
Spicer, John Denny, William Pool, cum mul-
tis aliis.*

*These would not creep unto the Croſs,
Nor change Gods Word for humane doſs,
Nor yet believe in Purgatory,
But counted it a feigned ſtory.*

Popish Hipocrisy.

1. In the Year 1656, A Woman in *Westphalia* being near the time of her Travel, went to the next Village to confess her self: In her Confession she told the Popish Priest she had newly found a Purse full of Money, and therefore desired him that he would speak of it publickly, that it might be again restored to the right owner. The Priest told her it was sent to her from Heaven, and that she should reserve it to her self, and enjoy it. The Woman thus informed, kept the Purse to her self: In her return home she was to pass through a Grove, into which she was no sooner enter'd, but the Pains of Travel came upon her. In the mean time a noble Person who had lost the Purse rid up to her, and demanded if she had not found one? She beseeches him, for the love of God to ride to the next Village for some Women to assist her in her Labour, and that she would restore him the Purse he sought for. The Noble-man rid as fast as he could to call some Women; in which time of his absence came the wicked Priest, cuts off the Womans Head, and seizes upon the Purse. The Noble-man returning with the Women, are Witnesses of this Tragical Spectacle, but who had done it was unknown: It was when the Snow lay thick upon the Ground, and finding some Foot-steps, he pursued them till he overtook the Priest, whom he seized, and found the Purse about him; he tyed him therefore to the Tail of his Horse, and so dragged him to the Majestrate to be punished: His Sentence was to be thrown into a Chaldron of boiling Oil; which was accordingly executed on him. *Wanley's Hist. Man.*

June hath xxx. days.

Full Moon the 8 day 36 min. past 7 morning.
 Last Quarter the 15 day 37 min. past 11 forenoon.
 New Moon the 23 day 36 min. past 11 forenoon.
 First Quarter the 30 day 44 min. past 3 afternoon.

1	e	Chapple Frith	bowels	Servus Servorum is the Popes stile, That who more prouder is the while, Makes Kings to Lucky it by his side, And hold his Signet while he ride, What greater Pride can be than this Yet be Servant of Servant is.
2	f	Sun rise 3. 42.	reins	In this Month was marty'r'd that pi- ous, godly, and religious Woman
3	g	Alesbury F.	reins	Mrs. An Ashew, who with great constancy did endure the Racks and
4	A	Whit-Sunday	secrets	Tortures of the insulting Papists, And afterward's the raging Flame.
5	b	Whit-Mond.	secrets	To magnifie her Saviours Name.
6	c	Whit-Tuesd.	thighs	Jerome of Prague, marty'd at Con- stance, June 1. 1416.
7	d	Worksep Fair	thighs	A very worthy Man, indeed, Who did his Brother Husin succeed;
8	e	Sun set 8. 18.	knees	Two Twins of an Heroick Spirit, One th' others Honour did inherit.
9	f	Maidstone F.	knees	Both 'gainst Idolatry did strive, And for the Truth they both did die.
10	g	Sun rise 3. 45.	legs	N. Belman, T. Hawks, m. Jun. 10. 1555.
11	A	Trinity Sund.	legs	T. Watts, J. Simpson, J. Ardy, m. Jun. 14.
12	b	Selby Fair.	legs	1555. N. Chamberlain, T. Hismond, W.
13	c	Newton Mag.	feet	Bramford, mart. June 15. 1555.
14	d	Bangor Fair.	feet	The Popish manner to dispute, By Fire and Faggot they confute.
15	e	Perthmore F.	head	Ralph Jacks n, H. Adlington, L. Couch,
16	f	Term begins.	and	W. Halliwell, G. Searls, J. Routh, J.
17	g	Hadstock F.	face	Densall, H. Wye, E. Hurst, Lawrence
18	A	1 after Trin.	neck	Parman, T. Bowyer, E. Peper, and A.
19	b	Bridgnorth F.	neck	George, mart. June 27. 1557.
20	c	Hereford F.	arms	These were of such religious mind, Rome's Threats nor Chains could
21	d	Sun set 8. 18.	and	them not bind.
22	e	St. Albans F.	shoul.	But for the Truth most strongly stood, And seal'd it with their dearest
23	f	Barner Fair.	breast	Blood.
24	g	S. Flo. Bap.	breast	
25	A	2 after Trin.	heart	
26	b	Northorp F.	heart	
27	c	Folkeston Fa.	bowels	
28	d	Hescorn Fair.	bowel	
29	e	S. Det Ap.	reins	
30	f	Maxsfield F.	reins	

Popish Questions resolv'd.

1. *Machaïre* is a great Saint in the *Popish Legend*; He was a Hermit and lived in the Desert. It hapned on a time that as he was walking from his Cell, he found in his way the Head of a dead Man, and demanding of it whose Head it was? It readily answer'd, It was the Head of a *Papist* or *Heathen*; then *Machaïre* asked it where its Soul was? who answered, in Hell. Then he asked, If it were deep in Hell? and it answered, Deeper than is from Heaven to Earth. Then *Machaïre* asked, If there were any Souls below his? and it answer'd, That the *Jews* Souls were lower. Next he asked, If there were any lower than the *Jews*? which answered, That false Christians were a great deal lower than the *Jews*. (*My Author would not put in Lyars, for fear it should be a place designated for himself.*)

*Thus ignorant Papists in old time were sped
With Tales like Frier Bacon's Brazen Head.*

2. Saint *Germaine* coming into *Britain*, to reduce the *Britains* from the Heresie of *Pelagius*, one of his Disciples following him hastily, fell sick by the way and died there; now St. *Germaine* having done his business, returned that way, and demanded to see the Sepulcher of his Disciple that was dead; which being shown to him, he commanded it to be opened; and that being done, he called his Disciple by his Name, and asked how it fared with him, and whether he were willing to live again in this World? To whom the dead Man answered, (*this was when dead Men could speak,*) That he was very well where he was, and desired no more to live in the World; which St. *Germaine* (saith my Author) very benignly granted him.

July hath xxxi. days.

Full Moon the 7 day 40 min. past 10 in the forenoon.
 Last Quarter the 15 day 22 min. past 4 in the morning.
 New Moon the 22 day 7 min. past 11 at night.
 First Quarter the 29 day 33 min. past 7 afternoon.

1	g	Sun rise 3. 50.	secrets	Here view those Worthies whom Rome
2	a	3 after Trin.	secrets	ire
3	b	Congerton F.	secrets	Did burn (as Heretics) in fire
4	c	Chesterfield F.	thighs	Who to the death still fought Faith's fight
5	d	Term ends.	thighs	And so went to the Lord of Light.
6	e	Haveril Fair.	knees	Whose Names shall live among the blest
7	f	Burnwood F.	knees	Their Bodies burnt, their Souls at rest.
8	g	Sun set 8. 2.	legs	Henry Vox. John Esch, mart. July 1.
9	a	4 after Trin.	legs	1522. J. Frith, a Man of most tran-
10	b	Foulness Fair	feet	scendent Parts, mart. Jul. 4. 1523.
11	c	Parmeg Fair.	feet	A Man of ready Wit and Parts,
12	d	Sun in Leo.	head	Who flourish both in Tongue & Arms
13	e	Fodrin Fair.	and	Whom Ages past, and after Days,
14	f	Sun rise 4. 6.	face	May reverence, admire, and praise.
15	g	S. Swithin.	neck	Ant. Pierfon, mart. July 8. 1543. Rob
16	a	5 after Trin.	neck	Testwood, Henry Fulmore, mart. Jul. 18.
17	b	Stevenage F.	arms	1543. That pious and learned Prea-
18	c	Sun set 7. 48.	and	cher and Pen-man John Bradford,
19	d	Dog days begin.	should.	mart. July 1. 1555.
20	e	Bolton Fair.	breast	Who by his Zeal did clearly prove
21	f	Billericay F.	breast	A lover of the God of Love.
22	g	Colchester F.	heart	J. Frankner, Hump. Middleton, Nic.
23	a	6 after Trin.	heart	Shetterden, Will. Dighil, Derrick Ca-
24	b	Cheston F.	bowels	ver, mart. July 12. 1555.
25	c	James Ap.	and	In furious Flames these Martyrs for
26	d	Tiptery F.	belly	Christ's Gospel's Light to magnify.
27	e	Ashwell F.	reins	John Palmer, a School-master, Rater
28	f	Manhemor F.	reins	Cauches, and Payatine Mosley her
29	g	Chappelago F.	secrets	Daughter, who big with Child, and
30	a	7 after Trin.	secrets	it bursting out of her Womb, they
31	b	Stafford Fair.	thighs	threw ic into the Flames, mart. 1558.

Monsters of Nature, wicked Men,

Crept forth by stealth from Pluto's

Den:

Or in a word, truth to express.

Perfection of all wickedness,

Who in black Crimes do glory in,

And account wickedness no sin.

Popish Persecutors plagued of God.

1. One John Martin of Piedmont, continually boasted how he would root out all the Protestants; and in much gallantry cut off a Ministers Nose of Angroyne; but immediately after he was himself set upon by a Wolf, which bit off his Nose, as he had abused the Minister, whereupon he grew mad, and died miserably.

*Those who delight in Blood to wallow,
Mischiefe doth on them quickly follow.*

2. A Councillor of the Parliament of Provence in France, was so furlous against the poor Protestants, that the sooner to dispatch them to the fire, he usually staid in the Judgement-Hall from morning till night, causing his Meate and Drink to be brought him thither; but whilst he was thus wickedly industrious in these Affairs, there began a little Sore to rise upon his Foot, which at first was no more than if a Wasp had stung the place, yet encreased so extreemly the first day with Redness and Pain, that his whole Foot was inflamed therewith, so that it was judged incurable unless he would cut off his Foot, and thereby save the rest of his Body; which he not yielding to, the next day his whole Leg was infected, the third day his Thigh, and the fourth his whole Body was inflamed, of which he presently died.

Was never yet, nor shall be cruel deed.

Unquitted lest, but bad as cruel meed.

3. Filix Earl of Wurttemberg, one of the Captains of the Emperor Charles V, being at Supper at *Ausburg*, with many of his Companions, they breathed out horrible Threatnings of what Cruelties they would do to the poor Protestants: And the Earl swore before them all, *That before he died, he would ride up to his Spurs in the Blood of the Lutherans*: But It hapned the same Night that Divine Vengeance overtook him, for he was strangled and choaked in his own Blood before Morning.

No Tyrant, commonly

Living ill, can kindly die.

August hath xxxi. days.

Full Moon 5 day 50 min. past 9 at night.
 Last Quarter 13 day at 10 at night.
 New Moon 21 day 26 min. past 9 forenoon.
 First Quarter 27 day 29 min. past 12 at night.

1	c	Lammas day.	thighs	This Month these Martyrs we do find
2	d	1 d. Thaxt. F.	knees	Indu'd with Fortitude of Mind,
3	e	Sun rise 4. 38.	knees	To suffer death for Christ his Cause,
4	f	Thunderly F.	legs	'Gainst Romish antichristian Laws,
5	g	Sun set 7. 17.	legs	Whose Conscience their Faith express,
6	a	8 after Trin.	feet	And now are crown'd with happiness
7	b	Peterborow F.	feet	Leon. Keyser, James Abbes, mart. Aug.
8	c	Sun rise 4. 47.	feet	16. 1527. J. Denly, Gent. mar. Aug.
9	d	Aberlew Fair.	head	1555. W. Bougeor, Rob. Purcell, T. Ben-
10	e	Blackmore F.	head	nald, Agnes Smith, Ellen Ewring, and
11	f	Sun set 7. 8.	neck	E. Fulke, all six burnt in one Fire to-
12	g	Sun rise 4. 54.	and	gether at Colchester, Aug. 2. 1557.
13	a	Sun in Virgo	throat	Rome's Cruelty doth never fail,
14	b	Sun set 7. 7.	arms	They scorn to murther by retail:
15	c	Dunmow F.	arms	Six in one day, the east is clear
16	d	Sun rise 5. 2.	breast	Held so, would soon make Fewel dear.
17	e	Sun set 6. 56.	and	Also the same day and in the same
18	f	Sun rise 5. 6.	stomac	place were martyr'd W. Munt, Alice
19	g	Yminith Fair.	heart	Munt, Rose Allen, and John Jackson.
20	a	10 after Trin.	heart	And as if they intended to make a
21	b	Sun set 6. 48.	bowels	scarcity of Men as well as Wood, the
22	c	Sun rise 5. 14.	bowels	same day was martyr'd G. Eagles, one
23	d	Sun set 6. 44.	reins	Fryar, and the Sister of G. Eagles.
24	e	Barthol. F.	reins	Though Papists Cruelty exceed,
25	f	24 Smithf. F.	secrets	The Martyrs Blood's the Church's seed.
26	g	Sun rise 5. 22.	secrets	Williams Hale, R. Samuel, Joan Wallis
27	a	Dog days end.	thighs	mart. August 1. 1555. Vill. Corbet,
28	b	Welsh-Pool F.	thighs	VWilliam Hopper, Henry Lawrence, Rob.
29	c	Ormskirk F.	knees	Collier, and VWilliam Streete; all fire
30	d	Sun set 6. 30.	knees	martyr'd at Canterbury, August 23.
31	e	Sun rise 5. 32.	legs	1555.
				These Men the Truth would not deny,
				But in defence thereof did die.
				And rather than to Error turn,
				Did chuse in Fire to fry and burn.

Wonderful Wonders.

1. There were two Nuns that lived nigh the Monastery of St. Bennet, who were so Tongue-talkative, as if they had been Students at the Colledge of Billings-gate all the days of their life, insomuch that they were a trouble and vexation to all that lived nigh them. St. Bennet being informed hereof, sent them word, that if they would not make their Tongues better, he would Curse them: But notwithstanding his Threatning, they would not leave off the Delights of their Tongue-Combats; whereupon they were cursed, and soon after died. Now it came to pass, that when the Deacon cryed at the end of the Mass, that all they who were cursed should go out of the Church, that those two Nuns arose from their Graves, and went out of the Church; which when St. Bennet knew, he presently assailed them, and then they went into their Graves again, and never came out again to this day as ever I heard of.

*And thus the Story is declar'd in Print,
Which if it be a Lye, the Devil's in't.*

2. It hapned at another time, that a Man hewing Wood near St. Bennet's Monastery, the Head of his Axe came off the Helve, and fell into a deep Water; whereupon the Man lamented very sore; which St. Bennet seeing, he took the Helve and threw it also into the Water, when anon (*O wonderful!*) the Axe Head came swimming above the Water, and the Helve enter'd into the Eye of the Axe of its self, and so came swimming to the Man, and so he had his Tool again.

*Reader, and if this be a Lye,
You have the same as cheap as I.*

September hath xxx. days.

Full Moon the 4 day 34 min. past 11 before noon.
 Last Quarter the 12 day at noon.
 New Moon the 19 day 57 min. past 6 afternoon.
 First Quarter the 25 day 16 min. past 1 afternoon.

1	f	St. Giles Fair.	legs	How sweet a scent their Names do give,
2	g	Epping Fair.	legs	Who for Christ's Cause in Flames did
3	A	12 after Trin.	feet	die,
4	b	Oakham F.	feet	Whilst Bonner he insam'd shall live
5	c	Sun rise 5. 43	head	For ever to Posterity.
6	d	Sun set 6. 15.	and	The memory of the just is blest,
7	e	Ware Fair.	face	But all Blood-thirsty Men darest.
8	f	Sturbridge F.	neck	This Month produceth these pious
9	g	Sun rise 5. 51.	neck	Martyrs, W. Wright, Minister, John
10	A	13 after Trin.	arms	Wadden, Minister, mart. An. 1428.
11	b	Basingstoke F.	and	If Pastors once be made away,
12	c	Sun in Libra.	(should,	The People soon will go astray.
13	d	Newton Fair.	breast	W. Gardiner, mart. 1552. VV. Allen,
14	e	Holy Rood.	breast	mart. 1556. T. Cob, T. Coe, mart. 1555.
15	f	14 Richm. F.	heart	George Calmore, mart. Sept. 6. 1555. R.
16	g	Sun set 5. 54.	heart	Streater, An. Bormard, G. Bradbridge,
17	A	14 after Trin.	bowels	James Tully, mart. Sept. 6. 1555.
18	b	Wallingfor. F.	bowels	These were Truth's Bonfires, who their
19	c	Sun rise 6. 13.	reins	Breath
20	d	Ruthen Fair.	reins	For Christ gave up not dreading Death.
21	e	Watth. Ap.	secrets	And for the Truth they here profess,
22	f	Derby Fair.	secrets	Now live with Christ for ever blest.
23	g	Pancridge St. f.	thighs	Cicely Orms, Joyce Lewis, mart. Sept.
24	A	15 after Trin.	thighs	10. 1555. John Warr, Christian Glover,
25	b	Greenstead F.	knees	Tho. Ashby, John Ashdon, Tho. Spar-
26	c	Soham Fair.	knees	dance, John Fortunes, mart. 1555.
27	d	Basingstoke F.	knees	Thus by Rome's Cruelty,
28	e	Dolgeth F.	legs	How many Men did die.
29	f	Mich. Arch.	legs	Ralph Allerton, Richard Rock, James
30	g	29 Bish. Starf.	feet	Anscoc, and Margery his Wife,
				all burned in one Fire at Ilington,
				Sept. 17. 1557.
				Reader, our Lines are writ in Blood,
				To all Rome's Tyranny withstood:
				For Bonner had no other way
				For to convince, but burn or slay.
				By Fire Mens Conscience he'll constrain,
				Sporting himself in others pain.

Woful Deaths of wicked Popes.

1. Pope *Boniface VIII.* of whom it is said, that he enter'd like a Fox, reigned like a Lyon, and died like a Dog. This Man was a second *Lucifer* for Pride. He sought to domineer over *Philip the fair*, King of *France*, and would have made him to have acknowledg'd himself his Subject in all Causes, as well Temporal as Spiritual. At last this Pope flying to *Naples* to avoid his deserved Punishment, was taken by Soldiers, brought back to *Rome*, and there put to such extremity of Torments, as brought him into such a terrible Phrenzy that he gnawed off his own Hands for Pain; his Death being accompanied with horrible Thunders and Lightnings.

*Who Rods for others do prepare,
A Rod oft falls to their own share.*

2. Pope *Adrian IV.* an English-man by Birth, of a proud, turbulent, ambitious Spirit; He quarrell'd with the Emperor *Frederick* for not holding, Hostler-like, his Stirrup, and afterward excommunicated him. But this proud Prelate in the height of his Jollity, was choakt with a Fly, which got into his Throat in drinking a Glass of Wine; which verified what he was often wont to repeat, *That there is no kind of life upon Earth, more wretched than to be a Pope.*

*Thus the Almighty still 'gainst Pride doth frown,
And casts Ambition headlong tumbling down.*

3. Pope *Paul III.* prostituted his Sister *Julia Famesia* to *Alexander the Sixth*, that he might be made Cardinal; committed Incest with his own Daughter *Constance*, and poisoned her Husband to enjoy her more freely; he likewise poisoned his own Sister, upon suspicion she played false with him. After many horrible Wickednesses by him committed, at last, endeavouring to debauch his Niece *Laura Famesia*, *Nicholas Quercen* her Husband taking him in the act, gave him a mark that sent him to his Grave.

*These are the holy Fathers, learned deep.
But fitter by four times to hang than keep.*

October hath xxxi. days.

Full Moon the 4 day 41 min. past 3 in the morning.
 Last Quarter 12 day 25 min. past 7 in the morning.
 New Moon the 19 day 17 min. past 4 in the morning.
 First Quarter the 25 day 14 min. 9 at night.

1	A	16 after Trin. feet	Although each day do Martyrs bleed, Yet doubly more and more they breed.
2	b	Salisbury F. head	As Cammoline grows best being tread, So tortures draw more unto God.
3	c	Bolton Moo. F. and	As by this Month it may appear, So many being martyr'd here.
4	d	S. Michaels F. face	Amongst whom was W. Tindall, who was mortally hated by the Papists for
5	e	Chappel Frith neck	Translating the Scripture into English.
6	f	Maidstone F. neck	For where the Scripture is well knowne There Popery will be overthrowne.
7	g	Sun rise 6. 50 arms	He was martyr'd in Flanders, an. 1534.
8	A	17 after Trin. and	Peter a German, T. Garrard, R. Barnes,
9	b	Harborough F shoul.	nart. 1539. VVill. VVolfey, Rob. Pige,
10	c	Sun set 5. 6. breast	Oct. 4. 1555. Hugh Latimer, Nicholas
11	d	Newport Pag. breast	Ridley, two Stars of the first Magni-
12	e	Sun rise 6. 58. heart	tude, of whose worth to speak, were
13	f	Sun in Scorpio and	to shew the Light of the Sun by a
14	g	13 Gravesend back	Candle.
15	A	18 after Trin. bowels	These reverend Bishops Latimer, and Ridley, each of them a Star,
16	b	Daventry F. bowels	Liv'd in God's fear, his favour did,
17	c	Sun set 4. 52. reins	At Oxford burn'd, nor glorifi'd.
18	d	Luke Chan. reins	Adam Walls, W. Hooker, Mark Burges,
19	e	S. Fridew. Ox. secrets	Mr. Simpson a Priest, Benet a Fryer,
20	f	Sun rise 7. 14. secrets	Norman Gorby Vicar of Galw, a Black
21	g	Saff. Wald. F. thighs	Cannon, with four others, mar. 1556.
22	A	19 after Trin, thighs	The Mercies of the wicked are Fell Cruelties, beyond compar.
23	b	Term begins. knees	J. Wells, Gent. G. Roper, Gregory
24	c	Elv. 24, 25, 26 knees	Park, mart. Oct. 30. 1555.
25	d	St. Crispine. legs	Thus were God's Saints misus'd, mis-
26	e	Welmerly Fa legs	call'd,
27	f	Sun set 4. 24. feet	From Prison unto Prison hall'd;
28	g	Sim. & Jud. feet	And these would not to Popery turn,
29	A	20 after Trin. feet	Therr Cruelty with Fire did burn.
30	b	Sun rise 7. 32. head	God grant the times may never be,
31	c	Wakefield F. head	That we such days again may see.

Woful Deaths of Popish Persecutors.

1. One *Ralph Lardin*, who betrayed *George Eagles* that suffered for the Cause of Christ, was afterwards arraigned and hanged; as he stood at the Bar, he said publicly, *This is justly fallen upon me, because I betrayed the innocent Blood of that good and just Man, George Eagles, who was condemned by my means, and I sold his Blood for a little Money.*

2. *Bishop Thornton*, a cruel Persecutor, as he was looking upon his Men at Bowles, fell suddenly into a Palsey, and being carried to his Bed, and bid to remember the Lord; *Yea so I do*, said he, *and my Lord Cardinal too*, and so he died.

3. *Doctor Jeffries*, Chancellor of *Salisbury*, a wretched Persecutor, having appointed to call before him 90 Persons, to examine them by Inquisition, the day before looking upon his Buildings, suddenly fell down dead.

*Who after others Deaths do so gape out,
Their own doth oftentimes come first about.*

4. One *Dale*, a great promoter and persecuter of poor Protestants in *Queen Mary's* days, was eaten up of Lice, and so died.

*Who others Deaths do wickedly intend,
They oft themselves come to a worse end.*

5. A persecuting Suffragan of *Dover*, having been with *Cardinal Pool* for his Blessing, coming out of the Cardinal's Chamber, fell down Stairs, and broke his Neck. *Ad's and Mon.*

*It always was my mind, and shall be still,
Not for to crave a Blessing to do ill.*

November hath xxx. days.

Full Moon the 2 day 16 min. past 9 at night.

Last Quarter the 10 day at 10 at night.

New Moon the 17 day 9 min. past 2 afternoon.

First Quarter the 24 day 42 min. past noon.

1	d	All Saints.	neck	Wealth evermore God's gifts hath him
2	e	Loughbor. F.	and	But not such Wealth is got by sin.
3	f	Caermarth. F.	throat	Such as the Popes of Rome do use,
4	g	Sun set 4. 18.	arms	For to get profit by the Stewards.
5	a	Powder Plot.	arms	But where the Pope doth profit win,
6	b	Newport-Po.	breast	That must not be accounted sin.
7	c	and Andover.	and	And that their Cruelty is above
8	d	Sun rise 7. 51.	stomach	their Covetousness, may appear by
9	e	Sun set 4. 9.	heart	these godly Persons marty'd by
10	f	Wem Fair.	heart	them this Month, Richard Meakins,
11	g	Dover Fair.	bowels	Richard Spencer, and Andrew Hewitt,
12	a	Sun in Sagit.	bowels	mart. 1541. Thomas Bernard, James
13	b	Chelmsford F.	reins	Morton, mart. 1542.
14	c	Sun rise 7. 58.	reins	Who truly do serve God above,
15	d	Thwayt Fair.	secrets	No torments can their Faith remove.
16	e	Sun set 3. 59.	secrets	Geo. Wisheart, Gent. John Kerby, Rog.
17	f	Harlow F.	thighs	Clarke, ma. 1546. Alex. Gowch, Alice
18	g	Sun rise 8. 4.	thighs	Driver, mart. at Ipswich, Nov. 4. 1554.
19	a	23 after Trin.	knees	No Sex, nor Age, nor Place was free,
20	b	Ingarstone F.	knees	At that time, from Rome's Cruelty.
21	c	Sun set 3. 54.	legs	John Cornford, Christ. Brown, John Hardy,
22	d	Sawthy F.	legs	Alice Snotth, and Cath. Knight, all five
23	e	Sandwich F.	feet	burnt in one Fire at Canterbury, Nov.
24	f	Sun rise 8. 11.	feet	10. 1558. These five were the last
25	g	Higham Feries.	feet	that suffered in Queen Mary's Days,
26	a	24 after Trin.	head	according as they begged of God at
27	b	Sun set 3. 47.	head	the Stake, that their Blood might be
28	c	Term ends.	neck	the last that should be shed, and that
29	d	Lawrest Fair.	and	it might quench those Flames which
30	e	Andrew Ap.	throat	had devoured so many hundreds, to
				which Prayer (saith my Author)
				Providence said Amen. Queen Mary
				dying about six days after.
				For by her Death the Persecution
				ceaseth.
				And tired woful England purchaseth
				rest.

A notable Story of St. Boniface.

1. *St. Boniface* one morning celebrated Mass in *St. Michael's Church in Oudorp*; after which, he commanded that Dinner should be made ready; but being told that there was no Victuals to be gotten at that time; Is it so, answered he, how many thousands did God feed in the wilderness forty years together? Cannot he provide for his Servant, how unworthy soever, nourishment for one day! Having said this, he commanded the Table should be covered, and (now comes the Thunder-thumping Story) presently a great Bird (but what Bird it was we cannot tell) flew thither, bringing in her Mouth a Fish, (nor what Fish it was we cannot tell) but of such bigness, that it was sufficient to satisfy all their Hunger, (although *Nick Wood the great Eater of Kent*, and *Marriot the Councillor had been there*) for after it was dressed, they filled all their Bellies therewith; and a great part that remained they cast into the River. *Cressley's Church History* page 569.

*This was a great Bird, such a Fish could bring,
And able both of Body and of Wing:
Likewise the Fish must be of marvellous size,
That could so many hungry Men suffice.
But greater far than either Fish or Bird,
His Faith must be, belief so'r can afford.*

2. One *John Aprilinus*, a Dutch-man, being to be hang'd, as he was going up the Ladder, craved the assistance of the three Kings of *Colen*, *Jaspar*, *Melchior*, and *Balthasar*; and three days after he was hang'd, he was alive again, and went with the Halter about his Neck to *Colen* to give publick Thanks to his Deliverers. *Believe if ye list.*

December hath xxxi. days.

Full Moon the 2 day 16 min. past 5 afternoon.

Last Quarter the 10 day 28 min. past 10 forenoon.

New Moon the 16 day 17 min. past 11 at night.

First Quarter the 24 day 3 min. past 8 in the morning.

1	f	Turbury Fair	arms	The weather's cold the flames blaze high
2	g	Sun rise 8. 16	arms	Many this Month do Martyrs die.
3	A	Advent Sund.	breast	Their Cruelty dath Converts breed,
4	b	Atherston F.	and	The Martyr's Blood's the Churches Snd
5	c	Newton Fair	stomac	Being backed with a righteous Cause,
6	d	St. Eeds F.	heart	They fear not Tyrants, nor their Law.
7	e	Sandhurst F.	heart	This cold Month was made hot by
8	f	Leicester Fair	dowels	the burning of these Marters, Pat
9	g	Sun set 3. 41	dowels	Sapience, mart. 1545. George Bucke
10	A	2 Sund. in Ad	reins	Ad. Darnlip an aged Man of Buck
11	b	Sun in Capr.	and	kinghamshire, mart. 1531. Two Gray
12	c	11 Newp. F	loins	Fryers, whose Names are not written,
13	d	Sun rise 8. 19	secrets	mart. 1381. A Scholar of Abeville,
14	e	Sun set 3. 41	secrets	being a converted Jew, mart. 1528.
15	f	Sun rise 8. 19	chighs	But Jew or Gentile, all is one,
16	g	Sun set 3. 42	chighs	The Papiests Cruelty spares none.
17	A	3 Sun in Adv.	knees	Tho. Rhodensis an Earl, Mart. 1436.
18	b	Sun rise 8. 18	knees	Ric. Hun, mart. Dec. 4. 1515. This
19	c	Sun set 3. 43	egs	Hun they having hang'd in Prison,
20	d	Sun rise 8. 17	legs	gave out that he hanged himself.
21	e	Tho. Apoff	feet	For having got him in their power,
22	f	Llandilawr. F.	feet	They hang'd him in the Lollards
23	g	Sun set 3. 45	head	Tower,
24	A	4 Sun in Adv	and	And by a joynt Report agreed,
25	b	Christ. Nat	face	That Hun himself had done the deed.
26	c	Stephen D.	neck	But tho' truth afterwards was known
27	d	S. Joh. Eb.	neck	By favour they had Mercy shewn.
28	e	Innocents	arms	John Tewksbury, mart. Dec. 20. 1531.
29	f	Canterbury F.	ind	J. Philpot, a most worthy Divine, one
30	g	Sun rise 8. 10	houl.	of the Primitive Stamp or Temper,
31	a	1 after Christ.	breast	when the Church by lowliness of
				Spirit did flourish in high Examples.
				mart. Decemb. 18. 1557.
				But Cruel deeds do seldom scape
				God's Vengeance, nor the Peoples Hate;
				For Vengeance suddenly dath light
				On cruel deeds, Blood to requite.

Popish Stories.

1. In Spain most of their Plays that they act on the Stage, are Fictions, upon Hereticks, as they call them, wherein they render their Persons and Visages to be most horrid, odious, and inhuman; and at the end of the Play have a Hell, Furies, and strange Torments provided for them: It happened one time that at the representation of such a *Tragi-Comedy* before some Strangers, not Roman Catholicks, the Judicatory of Cardinals, Friars, and Jesuits, (who were to condemn the Heretick Party to *Tophet*) being very burdensom, broke the Judgment-Seat and fell all into Hell before they had arraign'd the Schismaticks. Which caus'd such a Laughter amongst the Gentlemen of the contrary Opinion, that their Mirth prov'd almost matter for the *Inquisition*.

*whose torments as Histories do us tell,
Are not much lesser than those in Hell.*

2. St. Macbaire, a Hermit that lived in the Desert, having on a time killed a Flea that had bitten him sore, seeing the Blood of the Flea, he repented him so sore, that to be revenged on himself for this horrid Crime, he und clothed himself from top to toe, and so went naked in the Desert six Months, in expiation of so grievous a Sin.

(Did you ever hear the like on't?)

Thus Papists do write of him, but in brief,

'Tis quite beyond the bounds of my belief.

3. A certain Nun walking in a Garden saw a Lettice which she coveted, and forgetting to make the sign of the Cross on it, eat it up greedily: When anon she fell down, and was possessed of a Devil; when to dispossess her, there came to her St. Egecyer, (this was a Saint I never heard of before.) Then the Devil cryed out, and said, What have I to do with you, I sate upon a Lettice and she came and eat me; but after St. Egecyer bid him to be gone, he pack'd away. *Anra Legenda.*

An Epigram on Pope *Jone*, made by Doctor
John Parkhurst, Bishop of *Norwich*.

Pope *Jone* in *Man's* Apparel went,
and find her self a *Man*:
And by this strange disguising, she
at last the *Popedom* wan.
At last she plaid a *Whorish* part,
and let her *Servant* ride
In *Saddle* bers: She travailed,
brought forth her *Child*, and died.
When as the *Carnals*, (*Cardinals*)
I would say, if I could)
when they perceiv'd this filthy *Fart*,
they all agree none should
Be *Pope* created after that,
unless he had his *Stones*;
They would not have the *Popedome* stain'd
with any more *Pope Jones*.
But now a-days at *Rome* we see
this *Custom* waxeth cold,
What is the cause they *Grope* not now,
as they were wont of old?
The cause is, now they know before,
that they are *Men* indeed;
For now in every *Corner* swarm
their *Whores*, and *Bastard* breed.

To the *Pope*, out of *Textar's* Epigrams.

If that thou wilt not save thy *Flock*,
From *Wolves* devouring *Throat*,
At least be not a *wolf* thy self,
clad in a *Sheep-skin* Coat.

THE
SECOND PART
OF THE
PROTESTANT ALMANACK
WHEREIN

As in a Looking-Glass, you may see the PA-
PISTS Faces in their own proper Colours.

CONTAINING

The *Papish* manner of Hallowing or Consecrating a Church.
the Legend of St. *Anastase*, the marvellous Legend of
the Seven Sleepers; a Story of St. *German*. The Golden
Legend of St. *Martha*. Two *Jewish* Stories, as full
of Miracles as an Egg is full of Meat. A notable Story
on St. *Cuthbert*. A comparison betwixt *Christ* and the
Pope, shewing how far different the *One* is from follow-
ing the *Other*. Mixed with Profit and Delight, to
please and inform the Reader.

Written, That *Papists* may learn to Blush at their Super-
stitious Fopperies, and *Protestants* may learn to beware
of their feigned Gueries.

Felix quem faciunt aliena pericula cautem.

Felix quem faciunt aliorum præmia promptum.

L O N D O N :

Printed by R. Roberts for the Company of
Stationers. 1693.

A further continuation of *Popish Stories*, and of
ridiculous *Fopperies*, taken out of their
Authors.

*The Popish manner of Hallowing or Consecrating
Church.*

First, the Bishop goeth round about it three times,
attended by a rabble of Monks, Fryers, and other
people, as it were in Procession; And at every time
he cometh to the Gate or Door, he knocketh with
a Cross, saying, *Princes open ye your Gates, and be ye
ye Everlasting Gates, that the King of Glory may
in.* Now against this time the Church is wash'd
and without with *Holy Water*; and that is to chase
the Devil and his Angels. This precious Liquor
is compounded of four Ingredients, *viz.* Water, Salt, Wine,
and Ashes.

*Which being by the Priest somade and done,
Exceeds Angelica or Cardium.*

There is also a Cross of Ashes made on the Pavement,
and a Travers of Sand on the Angle from the *East* to the
West, in which is written the A. B. G. in Letters of
Greek and *Latin*. Now the reason for their doing these
things is very weighty, if you weigh them in a *popish*
of Scales. First then, the three times going about, signi-
fie the three Estates of them that be to be saved of the
Church, *viz.* Virgins, Continents, and married Folke.
Now the Sanctuary signifieth the Order of Virgins; the
Quire the Continents, the Body of the Church them that
be married; the Sanctuary is straiter than the Quire, and
the Quire straiter than the Body of the Church; and
therefore (as the admirable wit of man) the Order
of the Virgins is more worthy than the Continents, and the
Order of Continents more worthy than they that
married.

Most excellent Popish Catholick Divinity.

The with the Scriptures it hath small affinity.

Crosses be also made on the Walls of the Church, and
they be anointed with Cream (*This is a way to spoil the
making of Butter*) and this is to fear the Devil; for the
Devil (saith my Author) dreads much the Sign of the
Cross, and to this purpose they tell us a Story (and I

Papists Popperies.

to be only a Story) reported by St. Gregory in his Dialogues of a Church that had belong'd to the *Arian* Hereticks, and being restored to the Christians, they brought into it the Relicks of St. Fabian and Sebastian, and of St. Agatha. Now when all the People were assembled together to new Hallow it, they heard a Hog make a great Cry (*Now if he had spoke, it had been as preposterous as for a Miller to wear a black Suit*) This Hog ran hither and thither, searching for the Doors of the Church, but no man could see him, though they could hear him as plainly as the Dwellers in *Cheapside* can hear *Bow Bell*; whereat the people marvelled greatly (*can you blame them?*) until at last they understood it was old Nick which haunted there before. That night was a great noise upon the Covering of the Church, as if the Devils were there at *Barley-break*. The second night a greater noise than that, as if Hell were broke loose; and the third night so fearful and horrible a noise, as if the Church were coming rattling down about their ears; and then the Glove-footed Fiend departed away.

It was the Relicks chased him away;

The Devil had no power for to stay.

But a certain Usurer who had built a Church, had not so good fortune to scare away the Devil, for (as my Legendary Author saith) he desiring the Bishop to Hallow or dedicate it according to custom; As the Bishop and his Clerks made the Office of the Dedication, they saw the Devil sitting in a Chair by the Altar, in the Habit of a Bishop, who said to the Bishop that was to consecrate it, *Why hallow ye my Church?* Cease ye, for the right thereof appertaineth to me, because it is made of Usury and Rapine; whereupon the Bishop and his Clerks ran away as swift as a Greyhound in the pursuit of a Hare, or Shafts flying from a *Parthian* Bow. And anon (saith my Author) the Devil destroyed the Church with great storm, and great noise.

This Usurer who so many cheated had,

The Devil he did cozen him as bad.

The Legend of St. Anastase.

St. Anastase was a Roman by Birth, her Father a Pagan, her Mother a Christian; being instructed thereby by St. Gregory, who was martyr'd under *Diclessian* the

Emperour.

Emperour. This *Anastase*, contrary to her will, married to a *Pagan*, named *Papillon*, with whom she did not comfort much, spending her time in visiting and relieving Christian Prisoners; so that her Husband offended herewith, kept her strictly in Prison, but he dying, she was released, and living by her self, kept three Damsels that were Sisters to attend on her, whom she taught the Christian Faith, and that by no threatnings nor punishments they should deny their God. These Maidens being beautiful, the Provost of that place thought to come to his Lufts, and to that purpose went to *St. Anastase* House; but she suspecting his intention, hid them in her Kitchen, whereby he was disappointed at the time; but not giving over, so he came a second time, finding them within, he thought to accomplish his will upon them; but they kneeling down, and praying devoutly, it came to pass that this lecherous Provost was struck with distractedness, so that instead of embracing the Damsels, he fell to kissing the Porridge-pot, Caldron and Kettles; so that he had made himself as black as a Tinker or Collier, and coming out in this pickle amongst his men, who waited for him at the Door, they taking him for a Black-a-moor, or the Cloven-footed Fiend, fell upon him, and beat him well-favouredly. He being thus beaten by his men, went to the Emperour for to complain; but when he came to the Gate, the Serjeants, and other Officers that waited there, seeing such a Wainwrights face, could not imagine him to be the Provost, but fell upon him, and beat him worse than before. All this while the Provost knew not that he was so black, but as they thought him mad for making himself so like a Tinker, so he thought them mad to beat him so without a cause. He some more harder or wiser than the rest, told them of his blackness; whereupon imagining that they were *Anastase* Maids who had served him in that manner, he sent for them, and to be revenged on them, and the better to satisfy his lechery, he commanded them to be stripped stark naked in his sight, which when his Servants were about to do (*behold a wonder, if not a miracle*) their Cloaths were fast glued to their backs, that if they had had the strength of *Hercules*, they could not have pull'd one rag from off them. The Provost himself fell into such a deep sleep, that he could not be awaked.

The God of Sleep,

*Whiskt a wet branch of soporiferous dew,
whose Stygian strength he ore his Eye-brows threw,
which from his roiling Eye with sleep ore laid,
As if an Death's cold borders he had laid,*

These Maidens, saith the Legend, were afterwards married for the Truth; but *Anastase* her self was given to another Provost, upon condition that if he could make her sacrifice unto the Idols, he should have her to his wife, who causing her to be brought into his Chamber, he going about to embrace her in a lascivious way, was stricken blind;

*and so no difference knew 'twixt day and night,
Wanting the common benefit of light.*

The Provost being in this dark condition, sought to his Idols for help, who returned him answer, that because he had anger'd St. *Anastase*, therefore he should keep company with them in Hell for ever;

*With nights black Monarch, never for to die,
Tormented by man's restless Enemy.*

And accordingly he died suddenly; whereupon the Emperour gave her to another Provost, who being more for Power than her Person, sought to circumvent her by policy, and therefore said to her, I know well that thou art a Christian, and if thou wilt do as thy God commands thee, I shall let thee go and do what thou wilt, and he bids thee renounce the world, else thou canst not be his Disciple; Then renounce, and give to me all that thou hast, and go thy way; To which *Anastase* answer'd, *Jesus Christ* saith, that we should give to the poor, and not to the rich; then if I should give my Goods to thee, I should do against the Commandment of God: which answer so offended the Provost, that he sent her to prison, with a strict charge that she should have nothing given her to eat, whereby she might be starved to death. But saith my Author (*How he comes to know, is uncertain*) an Angel brought her meat from Heaven, wherewith she was sustained two Months: wherefore the Provost seeing he could not starve her, sent her into exile with two hundred Virgins more, into a certain desolate Island; but that not killing her, he commanded her home again, and caused a great fire to be made, and burn'd her to Ashes, and then she died.

The Legend of the Seven Sleepers; well worthy of notice, if you can but believe it.

THE Seven Sleepers (saith their Legend) were buried in the City of Ephesus; whose Names were Maximus, Malchus, Marcianus, Dennis, John, Serapion, and Constantinus. At that time Decius was Emperour, who raised the seventh Persecution against the Christians, who coming to this City of Ephesus, commanded that all should come to him to do sacrifice to the Idols, or else they should be put to death; and that none might escape doing worship, he for'd the Father to accuse the Son, the Son the Father, and one Friend to accuse another; amongst whom the seven were chiefly accused, who being brought before the Emperour, boldly confessed themselves to be Christians, and that they would not worship Idols; The Emperour highly threatening them, yet gave them space to consider of it until his return thither again.

The Emperour being gone, they sold their Estate, and distributed the Mony to to the Poor; but finding their own persons not safe, they hid themselves in a Cave in the Mount Celion; here they remained a long time, sending for Provision into the City by one of their Company, who went habited like a Beggar. And now the Emperour Decius being returned, he enquired for these seven young Men, and being informed they were hid in a Cave, he caused the mouth of it to be stopped up with Stones, so that they should there die with hunger. In the mean time these seven men fell into a most deep sleep.

Their meeting Eye-lids such a sleep did take,

As if till the last Trump they should not wake.

For if my Author lyes not (and that is a wonder if he should) they slept 208 years, during which time the Emperour Decius died, and several other Emperours before him, and Theodosius a Christian Emperour succeeded them; in whose time, some there were that revived the Body of the Sadducees, who denied the resurrection of the dead. At the very time a certain Bargees of Ephesus set his Men on work to build a House or Lodge for his Shepherds and Herdsmen over the Cave where these men slept, who in digging the Foundation, removed those Stones which had stopped up the mouth of the Cave.

Now is happening that these Work-men going home to break-fast or Dinner, (or perhaps to rope a Pot at the Ale-house, as many Masons will do) that these Seven men wak'd out of their sleep, supposing they had slept but one night, and being a hungry (*having fasted so long*) they sent *Malchus* with five Shillings in his Hand into the City, to buy Bread, who coming to the Caves mouth, and seeing such Preparation for a Building, began to wonder at the sudden alteration; however he returned not to his Fellows, but went on to the City, which he found all alter'd, and instead of the Images of *Jupiter*, *Mercury* and *Venus*, the Gods advanced in every place. Then came he to those that sold Bread, and hearing them openly to talk of God, and profess Christ, he was more amaz'd, than had he seen the vaulty top of Heaven figur'd all o're with Meteors; *Woe me*, (said he) what a change is here since yesterday; Then no man durst speak of God, and now every man profess him openly. But when he came to pay for his Bread, seeing his antient Coyn, which had on it the Inscription of the *Heathen* Emperours, they marvelled, saying, surely this young Man hath found some Hoard of Treasure; his Suspicion whereof he was had before the Bishop and Council, and by them examined how he came by it; he confessed, that himself, with six more of his Fellows, had for fear of *Decius's* Cruelty betook themselves to a Cave, but yesterday, as he suppos'd, and took with them that Money.

The Bishop hearing this, wondred as much as *Malchus* did to hear them talk of God, (*so here was old-wondring at one another*)

This to their ears and eyes bred greater wonder,

Then Julius Frost, or Januaries Thunder.

At last recollecting themselves they sent to the Emperor, who went along with them, with *Malchus*, to the Cave, where they found the other six chearful and pleasant, their Bodies and Garments being untouch'd with age or time. Great was the joy at this their meeting, it being beyond the reach of a Protestant's belief, to think that men could live so long without eating or drinking, but to *Papists* nothing is impossible; therefore we behold them as so many *Lazarus's* risen out of their Graves. After this (saith my Author) they lived but a short time, and then died.

Now some Writers say they slept but 208 years, and others say they slept 270 years. Reader, thou maiest believe what Story thou wilt, or if thou dost neither of them, I think it is not a half penny matter ;

*For I must tell thee, so be plain and brief,
It is no Article of my Belief.*

A Story of St. German.

Once upon a time (as most Stories begin) St. German preached before the King of Britain, but notwithstanding he made an excellent good Sermon, the King neither regarded it, nor him, nor would not so much as afford Lodging for him, nor those that were with him, whereupon the good Bishop (there being then no Inns or Ale-houses as there is now) was forc'd to seek for habitation where he could get it. Now whilst he was wandring about, he chanced to meet with the King's Cow-herd, who seeing them in this distress, had them home to his own House, and gave them such entertainment as he had, but not having Victuals enough to satisfy them all he kill'd a Calf which was all the stock he had, and feasted them therewith ; and when they had well suppd, and said Grace, St. German called to his men and bid them bring the bones of the Calf and lay them upon the Skin, which being done he said his prayers over it, and making the Sign of the Cross, anon the Calf stood bold upright fat and luscious fit for for any Butcher in East Cheap to buy. But for the truth of this, I am of the same mind with the Poet ;

*I sooner will believe Medusa's head
With snaky hairs was round encompassed ;
Or Scylla, or Chymæra's Monstrous frame,
Lyon and Serpent parted with a flame :
Or that the Minotaur hath ever been,
Or Cerberus with triple Dog-face seen ;
Or Sphynx, or Harpies, Giants that had Feet
Like Serpents, Gyges, or the Centaur's feet.
I will believe all these can sooner be,
Than such a Calf-impossibility.*

The next morning (saith my Author) St. German went to the King, and asked him the reason why he had denied him Lodging ? But the King was so abashed, that he could return him no answer ; whereupon St. German bid him to avoid the Realm, and leave it to one that was better than

he, which the King did, and then *St. German* made the
herd King.

But of this Story you can no where read.

In neither *Cambden*, *Hollinhead*, nor *Speed*.

At another time a certain Lady had invited *St. German*
dinner, who very debonairly (saith my Author) pro-
posed her to come, and because he was weary with tra-
vel and over-fasting, he rode thither upon an Ass. Now it
happened, that whiles he was at dinner, his Ass died;
whereupon the Lady presented him with a stately Horse
trapp'd, and gallantly accoutr'd; but when *St.*
German saw him, he would have none of him, but said,
Give me mine Ass, for he that brought me hither, shall
bring me home; and being brought to his Ass, he said,
Rise and let us return home, and immediately the Ass a-
rose fresh and lusty, whom *St. German* mounted, and so
went home to his Lodging.

He that can tell a bigger lye than this,

By my consent the Wet-stone shall be his.

St. German (saith my Author) did so many miracles,
that they may seem incredible (indeed as he writes them
that soon.) On a time he was harbor'd in a place where
every night the Table was cover'd with Dishes for to eat
the Supper; notwithstanding they had well suppl'd be-
fore, *St. German* marveling hereat, asked the Host of the
house, wherefore they made ready so much Meate to eat af-
ter Supper? who told him, that it was for his Neighbours,
who used to come every night at that time to visit him;
whereupon *St. German* resolved to sit up that night to see
what they were. Now at the time appointed, there came thi-
ther a great company of Devils in the likeness of Men and
Women, and sitting down at the Table, began to be merry.
When *St. German* saw them, he commanded that
they should not go away, but made his Host to send for
his Neighbours round about, who then were fast asleep
in their Beds. Now when they were come, he asked those
Neighbours if they knew any of those Guests? who an-
swering no, then said he, I do; for those are none other
but Devils, who have assumed your shapes; whereupon
the people were struck into a great astonishment; but *St.*
German bid them they should not be afraid, and there-
upon conjur'd them into the Deserts of *Arabia*, from
whence

whence they never returned to trouble them any more.
*And thus St. German who did love us jostling,
 For ever after spoil'd the Devils' fasting.*

The Legend of St. Martha.

Martha was the Sister of Mary Magdalen and of Lazarus, whom Christ raised from death to life; her Father was named Sirus, and her Mother Elizabeth, who left to their Children large Possessions, viz. the Castle of Magdala, two miles from Nazareth; the Castle of Bethanigh to Jerusalem, and a great part of Jerusalem itself, which they divided after this manner; Mary had the Castle of Magdala, whereof she was surnamed Magdalene; Lazarus had the part of the City of Jerusalem, and Martha to her part Bethany. This Martha often entertained our Saviour at her House, and after his Ascension she for the profession of the Christian Faith, together with her brother Lazarus, her Sister Mary, Maximine which baptised them, and some others, were put into a Ship without either Sail, Oars, or Rudder to guide them, which notwithstanding all these wants they arrived safe at Marseilles in France; from thence they went into the Territory of Aquitaine, converting many people to the Faith of Christ. Martha being of a very fluent speech, and courteous behaviour, which made her very gracious in the sight of the people.

There was at that time upon the River of Rhone, a certain Wood between Arles and Avinion, a great Dragon, half Beast and half Fish, of a marvellous Propensity, being bigger than an Oxe, longer than a Horse, having Teeth as sharp as a Sword, and horned on either side; his head was like the head of a Lyon, with a tail like a serpent, and defended himself with two wings on either side, having the strength of twelve Lyons or Bears. This Dragon lay lurking and hiding himself in the River, slaying all that passed by. He came thither by Sea from Gallia, and was engender'd of a Leviathan, the biggest of all Water Monsters, and of a Beast called Bonascha; and when he was pursued, he casts out of his belly behind him his ordure to such abundance as would cover an Acre of Land, being as bright as glass, and as burning as fire.

This was a Dragon of most high renown:

St. George, nor yet Bevis of Southampton

Ever saw the like, but yet my Author's Pen

Could (if he list) make him as big again.

Popish Fopperies.

This terrible Dragon doing thus much mischief, St. Martha upon the prayer and entreaty of the people undertook; and being guided to the place where he was, she found him eating of a man, whom she encount'r'd withal in this manner; first, she cast *Holy water* upon him, (*A little more precious by far than Nantz Brandy, and which the Devil is as much afraid of, as a Child of a piece of Gold and Butter*) Then she shewed to him the sign of the Cross, which so confounded him, that being quite overcome, he stood as stock and as stone still, as if he had been metamorphoz'd into a Statue:

*And thus these Legendary Monks would make
St. Martha conquer Dragons with such Tools.*

As if she for a Spear a Rush should take.

Such silly Scorses they obtrude on Fools.

But in that Age the People were so blind,

All was believ'd they did in Legends find.

The Dragon standing thus stone-still, St. Martha bound his legs with her Girdle, and then the people slew him with spears and Glayns; and so there's an end of an old Story.

And if you will believe it, so,

But 'tis no matter I or no.

On a time she being at *Avinion*, was preaching between the Town and the River *Rheno*. Now there was a young man on the other side of the River, which had a great desire to hear her preach; but there being no Boat to Rowe him over, rather than lose the benefit of hearing the Woman, he threw himself into the River to swim over; but the Stream being too strong for him, he was drown'd, and his Body being taken up the next day, was presented at the feet of St. Martha to be rais'd to life, whereupon she fell down on the ground in form of a Cross, (*mark ye that*) and having said a short prayer, she took him by the hand, and forthwith he arose safe and sound, and afterwards became a good Christian.

*Far better than my Author each degree,
And would not rell so many lyes as he.*

Thus having told you some stories of St. Martha, (*and perhaps more than will be believ'd*) We shall add one more of St. Mary Magdalen her Sister, and so conclude.

There was a Knight which used every year to go a Pilgrimage to the body of St. Mary Magdalen, which Knight

was afterwards slain in Batel. Now as he was carrying the Bier to be buried, his friends wept for him, and St. Mary Magdalen, why she would suffer her servant served her so devoutly, to die without confession and nance! Whilst they were thus interrogating (*behold* *rattle*) he that was dead arose up before them all, made one of the company to call a Priest to him, to whom he confessed himself with great devotion, and received the blessed Sacrament at his hands, which being done, he lay up again to the Bier, and was carried to his Grave and buried, *or else the Parson had lost his Fees.*

*This was when dead men they could speak and eat,
Of whom the Monks such stories do repeat.*

Two Jewish Stories.

At Constantinople, a certain Jew entered into the Church of St. Sophia, and finding himself alone, he spied an Image of Jesus Christ, whereupon he took his sword and thrust it into the throat of the Image, when presently (*O wonderful* *wonderful*) the blood gushed out of the wound, and fell upon the face and on the head of the Jew, which put him into such an amazing fright, that he took the Image and cast it into a pit, and with what speed he could fled away. Now it happened that he met with a Christian man who seeing him all bloody, challenged him that he had killed some body, who stiffly denying it, the Christian man said, Verily, I can think no otherwise: for thou art all sprinkled with the blood. Then said the Jew, Verily, God is the God of the Christians, I did but smite the Image of Jesus Christ, and presently there issued blood out of his throat. Then the Jew brought the Christian man to the Pit, and there they drew out that Holy Image, and as (*saith my Author*) is to be seen to this day the wound that the Image had on his throat,

Wonderful, wonderful, wonderful thing,

That blood should from a dead Log spring.

But the best of all is at last, for anon (*saith my Author*) the Jew became a good Christian man, and was baptized.

Reader, thus does the story stand in brief,

But for the truth your self must find belief.

Another story to the like purpose they give us, which is this. In Syria, in the City of Borsath, there was a Christian man which had hired a House for a year, who had seen the

of the Crucifix by his Bed-side, to which he daily
Prayers, and made his devotions. Now it happened
at the years end he removed from thence, and forgot
to take his Image with him, (*belike his wooden devotions so
were quite out of his mind*) And it happened that a
Jew dur'd that House. This Jew on a certain day had bid ano-
ther Jew one of his Neighbours to dinner, who being more
curious into the secrets of the House than he that had bid
him, dur'd this Image as it was fix'd to the wall in a dark Cor-
ner, and asked the other Jew how he came by it, threat-
ning and menacing him, because he durst keep in his House
the Image of *Jesus of Nazareth*. But the Jew so protested
that he knew nothing of its being there, that the other
seem'd to believe him, but it was dissemblingly; for he
went straight to the Chief Ruler of the Jews, and accused
him of what he had seen in his House.

*This Jew, by my consent after that time
Should we're be ask'd by any one to dine.*

Whereupon the Jews assembled together, and came to his
House, and when they saw the Image, they beat the Jew most
cruelly, and cast him half dead out of their Synagogue;
then they took the Image and spurn'd it with their feet,
giving to it all the wounds of our Lord's Passion; but
now comes the miracle) when they pierced his side with
a Spear (*wonderful to tell, but more wonderful to believe*)
there issued so much blood and water out of it, as filled a
vessel. At this great miracle the Jews were sore abashed, and
carried this blood into their Synagogue, where all that were
sick or had any maladies about them being anointed there-
with, were presently made whole. The Jews seeing what
happened, went to the Bishop of that Country, and
telling to him what was done, they all with one will
received Baptism of him, and so became good Christian men.

This was a miracle in verity;

But how if all the Story be a lye?

Then the Bishop called for the Christian man who had
the Image in the House, and inquir'd of him who it was
that made the Image? who told him it was *Nicodemus*
that made it, and when he died he left it to *Gamaliel*, and
Gamaliel to *Zachee*, and *Zachee* to *Jacques*, and *Jacques* to
him, and had been thus in *Jerusalem* unto the destru-
tion of the City; at which time it was carried from thence
into

into the Country of *Agrippe* (I conceive it was the Land of *Utopia*) and from thence brought into the Land where his Parents lived, who purchased it, and left it to him by lawful Heritage. Then all the *Jews* hearing this, hallowed their Synagogues into Churches, and hereunto the custom of hallowing of Churches, for before that time the Altars only were hallowed. For this miracle, by the holy Holiness the Pope ordained that the fifth *Kelends* of *December*, others say the fifth *Ides* of *November*, should be set apart in memory thereof; and in *St. Saviour's Church* at *Rome*, is kept an *Ampulle* full of the same blood.

A Story of St. Cuthbert.

ST. *Cuthbert* journeying on a certain day, about the third hour, he turn'd aside into the House of a poor Matron, being desirous to repose there a while, and to get Food, not for himself but his Horse. The Woman received him kindly, and earnestly desired that she might have something ready for his refecti^on; but he refused, telling her that he would not eat, because it was a day of fasting for it was indeed *Friday*;

*When for to feed on Fleish is a great ill,
But you may feast on Fish even what you will.*

She notwithstanding persisted in her desire, and told him that all the rest of his Journey he would find no Habitation, therefore I desire you would eat, lest you should be weary if you fast all day; notwithstanding out of love to him, he would not be overcome by the womans importunity, but fasting as he was, he continued his Journey till evening. When *St. Cuthbert* saw he could not finish his Journey that day, neither was there any lodging near where he was riding, he saw certain Cottages, which in the Summer time the Herds^men had built for their present use, when the winter approaching, they were left empty; so rather he went with an intention to stay all night, and tying his Horse to the Wall, he gathered up a Bundle of Straw, which the wind had blown from the House-Covering, and gave it him to eat, and himself pass'd away his time in prayer; but on a sudden he saw the Horse lift up his head, and with his teeth biting somewhat that was on the House-Covering, and presently after he drew down a Linneaⁿ-cloth which was tied up; being desirous therefore to know what that was

took up the Linnen, and found wrapp'd up in it half a
loaf of Bread piping hot from the Oven, and so much
as would suffice himself for one refection; he blest
God who had vouchsafed to provide a Supper for him
and his Companion; half of the Bread therefore he gave
his Horse, and the other half he eat himself. *Cross's*
Church History, p. 366.

*Reader, I quote my Author, which is civil;
But much I fear his Author was the Devil.*

A comparison between Christ and the Pope.

TO rule and reign in pompos Pride,
Not cared *Christ* at all;
The *Pope* by wiles and wicked war
Subdues both great and small.
A Crown of Thorns with scratching pricks
Our *Christ* did willing wear;
A Triple gorgeous Crown of Gold
The *Pope* on's head doth bear.
Christ wash't his poor Disciples Feet
As Sacred Scripture shows.
The *Pope* hath Emperours and Kings
To kiss his Gouty Toes.
Christ like a painful Pastor pure,
His Flock did feed and fill;
The *Pope* in Pleasure spends his time,
And lives in Riot still.
Our Saviour *Christ* endured Pain,
And suffer'd pinching Want;
The great and glorious golden World
The *Pope* sufficeth scan't.
With Patience *Christ* the Cross did bear,
And was content with it;
The *Pope* on Shoulders bore by Men
In solemn sort must sit.
All worldly Wealth our Saviour *Christ*
Contemn'd, and set at nought;
The *Pope* doth burn with love of Gold
As much as may be thought.
The Merchants from the Temple, *Christ*
Expulst and put away;
The *Pope* receives them willing'y,
And keeps them still for aye.

Our Christ in quiet pleasing peace
 Did joy and take delight;
The Pope in Blood and Battel brags
 And Weapons glistering bright;
An humble Heart and mildness meek
 In **Christ** did still abide;
 The surly **Pope** doth swim in Silks,
 And swell in pouting Pride.
 Our Saviour **Christ** had still his Hands
 All naked, plain and bare;
 The **Pope** hath Fingers fraught with Rings,
 And Stones both rich and rare.
 Our Saviour **Christ** regarded nought
 This roystering rich array;
 The **Pope** hath masking brave attire
 Of Gold and Purple gay.
Christ the golden Sky ascends
 That glittering glorious shows;
 The **Pope** to Purgatory, whence
 He shall come out, none knows.

F I N I S.

A V E R T I S E M E N T S.

MR. Robert Bateman's famous *Spirits of Scurvy* both Plain and Golden, which have performed many eminent Cures in the *Dropsy*, *Scurvy*, and other Distempers, are still rightly Prepared by John Hooker in *Paul's Chain* near *Doctors Commons*. Price 1 s. the Bottle.

THe Grand *Balsamick*, or *Health-Procuring* and *Invigorating P I L L S*, approved by the most eminent Physicians in *England*, to be one of the Safest and most Pleasant Purgers, their Vertues are printed at large. Sold by John Hooker in *Paul's Chain* near *Doctors Commons*. Price either Six for 8 d. or Nine for 1 s. with Directions.